BABA

IN

FIESCH

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Inspiration:	BABA
Compiled by:	Kusumita
Cover design and illustrations:	Devinis'tha
Other drawings by Oriental artists.	
Layout and design:	Didi Bhava'nii Brcii.
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INTRODUCTION

The first European tour of P.R. Sarkar is encapsulated in this book, Baba in Fiesch. From the ecstatic welcoming scenes at Geneva airport on 6th of May to the departure from Paris Airport all is fully documented and related through transcripts of His discourses and the experiences of His devotees after coming into contact with their most cherished Father.

'Fiesch', a little village in the middle of the Swiss Alps range, has her own natural beauty attractive to all people. Almost 700 persons, including many young families and children, gathered in Fiesch in order to see Baba and to hear His discourses. People had come from all over the world – from East and West, South and North – from all the continents. The little village Fiesch had become the cultural center for the little Ananda Marga society, filled with the spirit of "One human society, one human culture". There was no discrimination between black and white, rich and poor, east and west. There was only one flow, one rhythm that "our Baba has come". Yes, He has come after long years of waiting. Now their dream had come true. Baba became the nucleus of 'Fiesch'. He is the source of all happenings, of everything going on, centering around Him. He was giving discourses, personal contacts, field contacts and giving advice to His worker sons and daughters to expedite the speed of service which they are rendering through various organizations based on His ideology. It was a timeless boundless effort for all to maintain the speed – it was like one as a whole.

Baba is the beloved Father, the Guru of Ananda Marga society all over the world, the symbol of His own philosophy, Ananda Marga. As a person, He is known as Shrii P.R. Sarkar alias Anandamurti, born and brought up in India. He is the founder of PROUT (Progressive Utilization Theory) philosophy and Ananda Marga a universal, socio-spiritual organization. P.R. Sarkar is a seer-philosopher, a Renaissance man of this modern era, who has become the beloved Father or Baba for thousands all over the world, and whose teachings and guidance are giving new hope for His followers and general people related with His missionary services.

He is not only a spiritual leader but an established spiritualist. He is not only a Tantra Guru but the living symbol of Tantra. He is not only to show the way to love but He is love personified. He is not only making others great but He Himself is Greatness of the great. As befits a great personality, He has become a controversial figure. Because of His dynamic program to uplift and unite human beings, He had to languish in prison for seven years in India. During that period, He was poisoned and later was threatened with death. After coming out of this ordeal, His status (stature?) was greater than ever.

This book, 'Baba in Fiesch', is the compiled form of all His transcribed discourses which He gave during His first tour in Europe. Also included are stories surrounding Him on field walks and other incidents. PROUT Central Authority decided to publish a bulletin called Fiesch Observer in order to capture His wisdom for posterity. From country to country, from city to city, we followed Him around Europe. The only break in this pilgrimage came when state immigration authorities deported Him from Italy.

These discourses show His mastery of such subjects as social and spiritual philosophy, anthropology, archeology, language, religion and spiritual practices. On other occasions such as field walks, He discussed zoology, botany, geology, geography

and different aspects of human expression. The main points of His discourses were to remind and inspire us about our purpose and duty in life.

Now this book is ready to print. I would lie to mention about sister Kusumita, who compiled this book. She was the only one who followed Baba almost everywhere and collected the stories, personal experiences of different persons. This book is the result of her sincere effort and great love for this beloved Master. Also I give my thanks to sister Devinis'tha for her artwork which is the expression of love for Guru. Finally, we received the help of our new Didi, Sister Bhava'nii Brcii, who made the design and layout for this book. I would like to give my appreciation for the speedy work of PROUAT Central Publications Department and their coordinator, brother Drsna Dev and brother Mahaviira, for quick publishing and printing.

At last, we are expressing our deep homage to our great Master who is the source of all our inspiration to compile this book.

Ac. Sadhananda Avadhuta
Copenhagen, Denmark
November 22, 1979

PREFACE

During Baba's stay in Europe, I was responsible for publishing a newspaper relating the events of each day, including His morning and evening discourses (darshans), His more informal talks during His daily walks, and may other information. The purpose of the paper was to give a clear picture of the happenings in each place Baba visited. The paper also functioned as a service to those who wanted to study Baba's words and to feel the flow of activities in the small society that was created among all devotees, especially at Fiesch.

This entire month I felt Baba giving me limitless energy and inspiration to do this work. Never had I felt so completely satisfied to do this work. Never had I felt so completely satisfied as I worked night and day.

After Baba returned to India many people suggested that a comprehensive book be compiled of His darshans and the story of His movement during that time. I was delighted and at the same time a bit apprehensive to take on this project, as I realized the necessity of representing Baba either in a proper way or not at all.

And so I began to gather personal experiences about Baba through talking with many of those disciples who had followed Him as He toured. With much love I wish to thank these people for sharing their close feelings, for it was only by their help and loving cooperation that it was possible to create this tale of Baba's journey. Also I want very much to thank all of those devotees who, with much labour and love, worked ceaselessly in these final days to actually assemble this book.

I have tried to be very particular about the contents. If the reader finds any error, please consider it a consequence of human imperfection, rather than the fault of the Ideology.

I am reminded of my first days of learning about Ananda Marga. It was in Italy, trying to decide whether or not I should take initiation (learning the practice of meditation). With my Western-trained mind, I was analyzing and calculating the benefits and the drawbacks of this mysterious path of bliss, this cult of spirituality. Organizational structures were not for me. I had said all of my life. I want to be free. I want no bondages – no one telling me what I can and cannot do. I must have my freedom.

And I began to carefully examine the devotees and to question their spiritual practices. Often I would sight contradictions in the practice and theory. The next moment, I would be witnessing among Baba's followers a beautifully unique quality of love and giving that I had rarely seen anywhere before.

As all of these observations were running through my mind, one brother at the house came up to me and said: "Do not look at the imperfections of the people in the organization, for they are but reflections, sometimes pure, sometimes impure. Rather, look at the perfection of the Ideology."

At the time, my understanding of this statement was limited, and as I took my first steps on this path, the full beauty of the Mission began unfolding itself before me. Of course I had very little knowledge of what Guru might be – I had an idea that Guru was an expression of a high truth, a pure love. But this was mostly my intellectual understanding from His teachings and from the words of others.

And slowly I saw myself surrendering my small self, my little ego, to that greater Self, that Supreme Self. And I began to feel as one little part of a huge whole, and the

more I was able to open myself to the oneness of all, the more I was feeling Guru as the link between these two entities, the unit self and the Cosmic Self.

Then Baba came to Europe, and from the very moment I saw Him I was completely flooded with a love I had never before experienced – simply it was a state of pure love. This pure love is called devotion. And it is this devotion which truly opens the door to the path of spirituality.

Baba is my inspiration – He is my Teacher and He is my Father. This book is a very small attempt to thank Him for His never-ending flow of Divine Love to all.

Kusumita'

P.R. Sarkar and His Mission

The month of May 1979 found seer/philosopher P.R. Sarkar, known as Shrii Shrii Anandamurti, touring and lecturing throughout the European continent, giving indescribable inspiration to his disciples. Many of His followers, having been devoted to this 'Path of Bliss" called Ananda Marga, had never even seen Anandamurti, affectionately known as Baba (Sanskrit word for "nearest and dearest one"). Some had traveled to India once or several times to experience the presence of Baba while He was imprisoned for several years; a story which is now becoming a legend owing to the extraordinary manner in which Baba lived under these degenerating conditions. His case was based upon a fantastic web of accusations which have since then been proven false.

In fact, the truth behind His imprisonment was simply the fear within the existing authorities that Baba's teachings of morality, integrity and love for all humankind might expose the corruption and exploitation growing so insidiously within the government and society of India. So the logic was to imprison the leader is to hamper the momentum of the organization. What actually happened as a result o this was that some few Margiis left Ananda Marga while others became even stronger in the Mission – and it was this latter group that kept the organization progressing, even during the Emergency period when all Ananda Marga workers in India were forced underground.

The moment Baba emerged from prison, the speed of the work increased ten-fold. On all levels – physical, mental and spiritual – Ananda Margiis intensified their dedication to work for a morally based, progressive society. The advancement of humanity is the aim of the innovative and universal programs within the various wings of Ananda Marga; and it is through the work for these various wings that Ananda Margiis seek to provide relief, intellectual freedom and bring human unity to all of society.

Relief from suffering caused by natural or man-made catastrophes, or by appalling social and environmental conditions comes from the Ananda Marga Universal Relief Team (AMURT) and the Education, Relief and Welfare Section of Ananda Marga (ERAWS). AMURT teams perform extensive disaster relief throughout the world by administering aid to the homeless, injured or ill, and by providing comfort to the shocked and desolate victims. ERAWS in turn establishes schools, literacy programs, and social welfare projects such as homes and clinics. Ananda Marga education fosters intellectual development, responsibility, character and spirit. ERAWS social welfare program, in the true meaning of the word 'welfare', are planned to give dignity and independence to those served as well as to create lasting social change. Since 'welfare' means 'advancement', there is a special area of service for the advancement of women under the management of women in the Women's Welfare Department of Ananda Marga (WWD). WWD offers the unique opportunity for women to work supportively with women, develop capacities, skills and to continue taking a leading role in the service of humanity, plus freeing persons to progress mentally and spiritually.

In the intellectual and spiritual realm, Renaissance Universal (RU) and the Renaissance Artists and Writers' Association (RAW), along with Hari Pari Mandala Ghosti (HPMG) are respectively concerned with: RU – focuses on bringing morality and intuition to academics and sciences; RAWA aims to bring about a reorientation in artistic values and rather than 'art for name and profit', RAWA promotes 'art for service and blessedness'; HPMG (Hari Pari Mandala Ghosti) is Sanskrit for 'circle of devotees

around the Lord') inspires love for the Creator through song, dance, drama and story. All three of these organizations seek to fulfill the limitless human potential of mind and spirit within each individual.

Every need of human existence is thoroughly covered by Baba's meticulous and impeccably planned departments of Ananda Marga. Besides those mentioned previously, there are many different independent organizations dealing with aspects of human need. All of these organizations are engaged to materialize the socio-economic philosophy called PROUT which is in itself a movement apart from Ananda Marga. PROUT stands for Progressive Utilization Theory and is propagated by the worldwide movement of Proutist Universal; as the name implies, it is a social philosophy and ideology based on universal humanism without narrow distinctions between countries or continents. It urges the progressive use of resources and the rational distribution of the same. The federations of PROUAT encompass students, laborers, farmers, intellectuals and youths. Within PU is also a women's section called Girl's PROUT (GP). Women have a great role to play in political, cultural and economic revolution. GP provides this opportunity by giving all women the fullest scope for expression. PROUT will take an active part in seeking to return the rightful power of these peoples to those who are morally strong and have proven their love for those they represent through concrete action rather than high-sounding speeches. In this way Baba has created a social change movement that recognizes not only the real needs of humanity but also the underlying urge of all creatures to become eternal and free.

Thus at last many of Baba's workers in the West, after year of dedicated service, sustained only by Baba's written words and by the strength of their spiritual practices, and the chance to be with Him in person, to hear His darshan and feel His love in His actual physical presence. Sannyasins (whole-timer workers of Ananda Marga), general Margiis and family persons alike were caught up by the wave of excitement that spread through Europe. Event he accompanying apprehension and uncertainty that came with the often changing news of Baba's visit was dispelled when the Margiis of Europe and other parts of the globe finally met in Switzerland to greet Baba. All that remained amongst the huge gathering was a feeling of blissful incredulity. After the months and years of waiting, He was here at last, blessing all gathered with the beauty of His presence. As one brother said upon Baba's arrival at the Geneva airport: "There is nowhere else on the planet I would rather be today. The Center is here. How can anyone want to be away from the Center?"

BABA IS COMING

There was talk in the air: "Baba is coming to Europe…Baba is coming to Europe!" It was like a hushed whisper, no one wanting to say it too loud because someone might hear and then like a secret expressed, the excitement would vanish. "Is it really true? Can it be possible?" Everyone was thinking this thing. Can it be that this great seer is being allowed outside of his country?

After so many years of oppression, after 7 years of imprisonment on false charges, is Baba really coming outside of India? His greatest devotees simply knew that if Bba wanted it, of course it would happen. Others, more skeptical, were questioning

and analyzing the situation, weighing the pros and cons, calculating and discussing the possibility. And then others were just internally waiting and seeing what would happen.

In the regional and sectorial offices the phones were burning. It was like a hot line in between the Central Office in India and the Central Office in Copenhagen, as each new finding was instantly relayed. And at last the final word came: "Yes, Baba is coming!" The High Court of India had given permission for a one-month passport, valid in only 7 countries of the European continent, namely Switzerland, Germany, Sweden, Holland, Spain, France and Italy.

So preparations began immediately in these places, and the wheels of excitement began to turn, slowly at first, then more rapidly as Baba's coming drew near.

GENEVA AIRPORT

On May 6th 1979, at about eight twenty P.M. Baba was finally landing in Geneva Airport. It had been necessary to get expressed permission from the Swiss President himself for Baba's entry. Nearly two hundred Margiis from all over the continent had swarmed to this sanctuary. Baba had been expected earlier, but owing to many problems, the plane had been delayed for two hours. The devotees had been singing and dancing Kiirtan (devotional song0 for this time, and also while Bba had to wait again in an office to thoroughly clear his visa permit.

The air was electric as everyone was singing with full expression, awaiting the presence of their teacher who had revolutionized their lives. As He walked into sight it was as if time had suddenly stopped. There was no past, present or future. There was just Baba and each devotee felt that one to one personal connection between disciple and Guru.

Many Margiis were seeing their Guru for the first time, and others had not seen Him for seven years. Joyful tears of oneness and painful tears of separation flooded the eyes – some cried His name aloud while others remained silently within. The ecstasy filled the room as Baba flowed in with a huge smile through the path between two rows of devotees, finally resting on a chair before all. Then He said, "You see, I have kept my word. Two years ago I promised to visit Switzerland at the first opportunity I would get. Now I have come. I am always keeping My word!"

Then the sisters danced KAOSHIKII, and Baba said, "excellent.' He also spoke briefly about the importance of maintaining proper behavior according to proper system. Then the brothers danced TANDAVA and Baba said, "Super excellent." All were children completely delighted with the chance to please their Father.

Shortly afterwards Baba entered His car and began the three hour journey to Fiesch. He said He was very pleased with the warmth emanating from the Margiis and Proutists. Also He said that He had not had any sleep for thirty-three hours, and had not done proper sadhana for nine hours. Baba commented about His health and recovery from the years of fasting and imprisonment. He said that His knees had become strong again, but His ankles were still weak. For four years ad eight months He had been lying down, rarely standing on His feet. But He added that they would also become strong again in some time.

Baba then mentioned again that He had not done Sadhana, and after stopping at one place that was not suitable He did His meditation in the car. Always He is teaching by His example, in this case stressing the importance of regular sadhana under any circumstances.

Then Bba asked about the agriculture and farming of this valley and as no one knew about this, He gave a detailed explanation of the irrigation system used, the farming techniques and particulars of local animal care. He further asked if the wine makers made wine with the seed or without the seed here, and as no one knew this either, Baba said, "You should know everything!" and proceeded to explain about grape growing and wine making. Time after time Baba would ask questions of very fine detail to stress again and again the necessity of knowing.

Love is the first
Word, Love is the
Starting point and
Love is the last
point.

BABA IN FIESCH

The first congregation of Shrii Shrii Anandamurti and His devotees was held in a small village called Fiesch amidst the most beautiful Alps in the center of southern Switzerland. Bba chose this place particularly due to the Tantric importance of the Alps. In fact He said that this area was the best place to do Sadhana meditation. He also said that maximum Master Units (Ananda Marga centers) should be established here, so that people form all over the world could visit to practice meditation for some weeks.
For one very full week Baba remained among these snow-capped mountains, giving to His disciples in all possible ways. His schedule was completely filled—from the very early morning until the late night Baba was showering all with His spiritual Grace.

Each day he took two walks in the country, one walk before His midday Darshan and one walk before His evening Darshan. These walks, called field walks, are very special for everyone, since it is an informal time when devotes can be in Baba's presence, listening, posing questions that Baba asks—about everything from the origin of certain animals to the name of specific plants. Always He is channeling our mind into questioning the essence of existence. One cannot tell what Baba will do or say next. It one thinks "yes, I knew Baba would do this,' the next moment the entire situation will turn upside down and again one is left to examine, to analyze, to see the truth of the new situation.

Through field walk Baba establishes a more personal contact with His devotees—and continually He is sharpening our awareness, expanding our minds by discussing minute details of life and also by indirectly touching upon specific points of our personal characters that we thought no one knew. When there are only a few disciples with Baba it often feels that He is talking only to you (actually this also occurs in a roomful of thousands). This is the universality of Guru—that each of us feels very special, each of us feels that 'Baba is for me and only me'. This is the subjective feeling and what Baba calls A-category devotee, the best devotee.

But of course objectively we can see that Baba is for each and every one of us—that Baba belongs 100% to each and every one of us.

So on these fieldwalks Baba talks about zoology and botany and geography and geology and archeology and anthropology and philology and everything of knowledge and intuition. Very often He explains the interconnectedness of languages and cultures and entire civilizations, thus expressing the universality of creation—repeatedly telling us in so many ways that we are all one. And always His charming and humble behavior wins our hearts.

BEFORE FIRST DARSHAN

On the morning of May 7th Baba called all whole time workers to Him to give group contact. Group contact is a very important grace given to a devotees, in which Baba meets with several disciples at a time, conveying messages through His subtle expression to each person, giving His wisdom and understanding for the sake of rectification of the devotee, and often blessing each devotee individually.

In one meeting with four didis Baba spoke about the importance of fight and struggle, telling that whenever you want to do a good thing, you will always meet opposition—every inch of the way. He said to remember that you are all GV (Girls' Volunteers), in this way stressing the importance of becoming strong in all spheres.

Then Baba said that although the program was not to begin until the next day, He wanted to give Darshan that very evening. There was a rush to prepare, arranging Baba's dais so that Baba would be comfortable and all might see and hear Him clearly.

Special cushions and bolsters were sewn, there was a great search for proper dress to perform Kaoshikii, and that evening BABA NAM KEVALAM kiirtan began with 500 voices vibrating inside the gigantic Darshan Hall, waiting only for the presence of Shrii Shrii Anandamurti Himself.

After some time in walked Baba with all of His humble grace, buffered by VSS and GV and accompanied by several Dadas and Didis (Sannyasins working full time for the organization, male and female respectively). He went to the dais platform, carefully took off His shoes, and sat very naturally and comfortably upon the cushions. Then He began:

The Supreme Father has got no other alternative
but to shift His nucleus to the spot where
His devotees are singing the Lord's name.

THE IDEAL ABODE

EVENING DARSHAN MAY 7, 1979

Naham' Tisthami Vaekunthe Na Ca Yoginam Hrdaye
Aham Tisthami Narada Mad Bhakta Yatra Cayante

Krs'n'a spoke to His disciple Narada:

"O Narada, I do not stay at Vaekun't'ha (paradise); neither in the hearts of yogis; but I reside where My devotees sing." Vaekun't'ha is the mythological abode of the Lord. But the Lord says that that is not an ideal abode for Him. Neither does He like to reside in yogis' hearts because the yogis have hearts closed. Now if their hearts are closed, where will the Lord reside? So He shifts this abode, His nucleus, to that place where His devotees are singing the Lord's name, where they are doing their Kiirtan.

So the Cosmic Entity, the Supreme Father, has got no other alternative but to shift His nucleus to the spot where his devotees are singing the Lord's name. So if you are to create an environment of divinity, not only in this small planet, but also in the entire Cosmos, you must be good Kiirtanites—if you want to gain, if you want to taste the Divine Bliss, the Divine Nectar.

And if you want that this artificially divided humanity should become one (spiritually it is one, but in physical and psychic realms different ideals have divided this singular entity into many)—if you want to make them one the realm of physicality and intellectuality, you must bind them—you must bring them to a platform that knows no artificial boundaries.

MORNING FIELDWALK MAY 8, 1979

During the morning field walk on the 8th of May Baba threw light on several important landmarks of human civilization. Baba said while walking, "We are now treading over the valleys of the Alpine Heights, where the first human being took birth in prehistoric days. This Alpine one was originally the abode of the Aryans (Caucasian race) who lived in these valleys surrounded by the icy tops of the Alps. In course of time they divided into three distinct types of Aryans:

(1) Alpine Aryans having blue eyes, blue hair and snow white colored skin.
(2) Nordic Aryans having blue yes, golden hair and white skin, but not as white as the Alpine Aryans.
(3) Mediterranean Aryans having darker eyes, darker golden hair and white skin.

The pure alpine type with blue eyes and blue hair is fast disappearing form the earth. This is because only a blue-eyed mother and a blue-eyed father can give birth to a blue-eyed offspring of the pure alpine type. If this mother is blue-eyed but the father is not, the child will not be blue-eyed. Thus the blue-eyed race is fast becoming extinct.

Baba then said, "We won't allow them to be extinct. We shall save them. In India, in the valley of Kashmir, a few people of this Blue Alpine type can still be found.

Baba then added that human society first began in these hills.

REVOLUTIONARY MARRIAGE

Before Darshan each day Baba would bless those couples who had been married according to the revolutionary marriage system of Ananda Marga. The aim of Revolutionary Marriage is to establish one universal society, in order to eliminate discrimination between castes, creeds, religions or any other narrow sentiment. Ananda Marga believes that human society is one and indivisible.

The couple to receive His blessing stands before Baba, often giving a garland of flowers around His neck. One sister said that as she stood before Baba she felt that He was reading her mind and she knew that she had to be completely open and honest.

Here one couple tells their experience:

> We laid the garland around Baba's neck; He gave us Namaskar, took off the garland and held it towards us. As we caught hold of the garland, Baba took both of our hands and said, "Work with the spirit of Shiva and Parvati. Be a perfect couple." It was amazing to feel the three of us as one, all holding hands together. Seeing Baba as our Father gave deeper understanding of our goal, as individually and collectively, to become one with Him.

And to attain the Supreme state of Bliss is your birthright. You will get it from your Father as a birthright, and not as a mark of compassion.

DIVINE LOVE

MORNING DARSHAN MAY 8, 1979

Last night's discourse was regarding the value of *kiirtana* in spiritual life. The entire spiritual world is based on divine love. You are the creation. You are the created. And the Supreme Entity is your creator, your progenitor. You relationship with Him is the relationship of love, not of hatred.

You see, even if you are a sinner, a so-called sinner, I never hate anybody, I never scold anybody saying that you are a sinner. Because Father can never hate the son or daughter. He may scold. He may punish. But He cannot hate.

Parama Purusa cannot do two things, and there lied His imperfection. He cannot do two things. He cannot create a second Parama Purusa; i.e. He always remains a singular entity. He cannot create a second Parama Purusa. He loves, but while loving He wants that that entity should also become Parama Purusa, like Him. But as soon as that entity becomes Parama Purusa, that entity becomes one with the original Parama Purusa. So Parama Purusa always remains one. So He cannot create a second Parama Purusa. And the second thing that He cannot do, He cannot hate anybody. The society may hate a sinner. The law may hate a sinner. The family may hate a sinner. But Parama Purusa cannot hate anybody. Even if He wants that 'I should hate such a man or such a girl', He cannot. You see, everybody in this universe is within Parama Purusa. He sees everybody within His mind, and because everybody is within His mind, He cannot hate a mental figure of His. So everybody should know that he is not an object of hatred, or object of compassion.

You are not an object of compassion either. It is your right—it is your birthright. And you get the help from the Supreme father. And to attain the Supreme state of bliss is your birthright. You will get it from your father as a birthright, and not as a mark of compassion. So Parama Purusa cannot do these two things.

That's why I said that the arena of spirituality is based on divine love. You may or may not be a learned man. You may or may not have a good history. But your only qualification is that you are the affectionate progeny of the Supreme progenitor. You are His object of affection. Even if you forget Him, He won't forget you. He cannot forget you, because everything in this universe is His mental creation. As long as His mind is there, you are within His mind. He cannot say, "Get out, get out! I don't want not see your face." He cannot say this. Because in that case you will ask Him, "Oh Lord, you say, 'Get out', then where am I to go? It would be within Your mind. And if You say, 'Get out! Go beyond the periphery of My mind', then certainly Oh Lord, you are not

infinite. Because there is something beyond Your mind. So just to maintain the prestige and dignity of Your name, You are to tolerate what I do and what I think. And that is why it is Your duty to guide me. I am Your son, I am Your daughter. I am to do according to Your dictates."

And this birthright not only is enjoyed by human beings, but by all living creatures. Not only living creatures, but also by all animate and inanimate objects. From the mighty mammoth tooth to the small blade of grass, everybody enjoys his birthright. Nobody is insignificant. Nobody is unimportant. Disparity may be encouraged by a defective social order, or by defective "isms", but disparity is never supported or encouraged by the father. Father's love is for all, so nobody is helpless. Nobody is shelterless. And nobody's future is sealed. And nobody's future is sealed forever. So in the realm of spirituality you should remember that Divine Love is the guiding point, is the starting point, and Divine existence is the terminating point, is the desideratum. One may or may not establish oneself in the mundane sphere, but one must not forget this fact—that Supreme Entity is with you, and loves you completely. And the only goal of all propensities must be towards Him, i.e. all the propensities of human mind should be goaded unto Supreme Existence. Humanity must not be engaged in actional infightings or intellectual extravaganza. His origin, His starting point, is in Divine love, and His culminating point, His terminating point, is in Divine existence. It is the Supreme Truth of this universe.

He is always with you. You are never
helpless, you are never shelterless,
you are never weak. You are the strongest
personality of the Universe because
the Supreme Entity is always with you.

THE CULT OF DEVOTION

EVENING DARSHAN MAY 8, 1979

The intellectuals and the scholars say that one may attain SALVATION by dint of one's knowledge and intellect. Those who are karma yogis, i.e. those who follow the path of actional cult, they say that by dint of action one will attain salvation. Salvation means emancipation of permanent nature. Now you know all are the children of Supreme father. All the children of the same Father cannot have the same intellectual standard—it is an impossibility. But that does not mean that those who are intellectually backward won't get His bliss or grace. So this idea is a defective one, that one is to attain Him by dint of one's intellectual knowledge or intellectual stamina. It is a defective idea; Father cannot neglect His son who is intellectually backward.

Until recently there was a defective idea in all the corners and amongst all the groups of people on the earth that males are the blessed beings and not the females. In your family life you feel that the parent cannot have any sense of disparity in their mind regarding their sons and daughters. Both are equally important—both are equally living. I say: "My sons and My daughters are just like two hands of mine—they are just like wings of a bird. A bird having one wing cannot fly." Now the days of those defective days are gone. All are equally blessed human beings and those ideas cherished by those intellectuals that by dint of one's intellect one will get Him, is not only a defective but also a foolish idea.

Similarly by dint of actional cult one is to attain Him—this is also a defective idea, because in the realm of actionality all have not got equal status. A weak boy or a weak girl—physically weak or mentally weak or even weak in spiritual vitality, has also got the birthright to attain salvation? Salvation means becoming one with Him, and each and every child of the Cosmic Father has got the equal right to sit on His lap. There cannot be any differentiation. Now what's the guiding factor? Neither intellectuality nor actional faculty are the guiding factors. Then what is the guiding factor?

The guiding factor is that all your ideals, all your propensities, all your thought waves are to be goaded unto Him. That is the cult of devotion; it is the only cult—there cannot be any second cult in the realm of spirituality. The intellectual giant of India about 1300 years ago in the post-Buddhistic era was Shankaracarya. He said that amongst all the approaches, amongst all the cults, the best one is the cult of devotion. So that spirant is the blessed one who has developed this cult of devotion. You may or may not be an intellectual; you may or may not be established in actional faculty. But if you can develop love for Him, devotion for Him, you are sure to be successful.

Now how to develop this cult of devotion? The idea is that the all, the entire universe is His object, and He is the Supreme subject. He sees everything and you do not see Him. Now how can He be objectivated when He is the Supreme Subjectivity? The idea, the spirit or the secret to develop the devotional cult is to always remember, while doing anything, while doing any mundane duty or doing any spiritual practice, that He is the subject, He is seeing what you are doing. He is hearing what you are thinking. You cannot do anything secretly. He is always with you. This idea has got one advantage and another disadvantage. The disadvantage is that you cannot even think secretly. All your thoughts are tape recorded by Him. You cannot think secretly. And the advantage is that you are never alone. He is always with you. You are never helpless, you are never shelterless, you are never weak. You are the strongest personality of the universe because the Supreme Entity is always with you.

Now whenever a few spiritual aspirants
assemble, whenever there is a gathering
of a few spiritual aspirants, they
should not waste their time in idle gossiping
they should rather utilize their time
in Kiirtan.

THE NUCLEUS

MORNING DARSHAN MAY 9, 1979

You know there is nothing disorderly in this universe. Everything moves as per certain rules. In this solar system of ours the sun is the nucleus, and so many planets are moving around the sun. In this ethereal system the earth is nucleus, the moon is moving around it. Similarly in the atomic system also there is the nucleus and electrons moving around the nucleus. In our cosmological order the Parama Purusa is the nucleus and so many animate and inanimate objects are moving around Him. Knowingly or unknowingly—in case of human beings, they are moving, they are dancing knowingly; and in case of other animals and other less developed living beings, and also in the case of inanimate objects, they are also moving, they are also dancing, but unknowingly, unconsciously. Even in case of human beings, when they move around the Parama Purusa, somebody moves, somebody dances unknowingly, somebody knowingly. Those who are dancing, those who are moving knowingly, they always try to lessen the length of their radius, of their radii.

Each and every individual has got its own radius, and a spiritual aspirant always tries to lessen the length of the radius. Nucleus moving like this have a particular radius (Baba demonstrates in a circular motion with His hands.) Those who move unknowingly the radius remains unchanged or even due to their mean propensities the radius may increase like this (Baba indicates with increased distance between entity and nucleus). And in case of spiritual aspirants, what happens?—coming nearer, coming closer, and when it comes to the nearest proximity it becomes one with the nucleus and that becoming one with the nucleus is the stage of Salvation.

Now so many entities, so many individuals are moving around Him and they are associated with so many physical structures—long, short, white, black, learned, illiterate, so many things—but the common goal is the nucleus, the Parama Purusa. There is no shyness, no hatred, no complex; because that nucleus is the bigger 'I' of everybody—that nucleus is the Supreme progenitor of everybody.

Now each and every entity has got its own samskara—samskara means 'reactive momenta'. The action you did, whose reaction you did not undergo—such actions not satisfied by that action are known as reactive momenta. And all entities move according to the reactive momenta or samskara. Now this movement around the nucleus is life, rather human life. Everybody moves, but in case of human, the movement is knowingly. We are moving around the Parama Purusa, human being knows, other animals do not know and thereby the fundamental difference between a man and an animal. So after

getting a human structure, a human mind and an objectivated human soul, if anybody doesn't move knowingly, he or she is worse than an animal because an animal lacks in the developed mind. It cannot understand or practice spirituality, which a man can do.

Now whenever a few spiritual aspirants assemble, whenever there is a gathering of a few spiritual aspirants, they should not waste their time in idle gossiping—they should utilize their time in Kiirtan, because when the kiirtan is done a spiritual environment is created then and there, and as soon as the spiritual environment is created, the Supreme Nucleus, the Parama Purusa, will then and there shift His headquarters just between those aspirants because this center of the nucleus is above the periphery of time, space, and person. He may shift it anywhere, wherever, whenever so desired by Him.

Now what is His grace? The moving entity becomes one with the nucleus. How? It depends on His grace. It doesn't depend on human logic, or human intellect, it depends on His grace. What is His grace? Mr. A may say, 'Why am I not enjoying His grace?' But what is the fact? The Grace is everywhere; but you know, just like rainfall, when it rains, what happens? If you have an umbrella above your head you won't be drenched. And if you remove the umbrella above your head you will be drenched. Now, in case of Divine Grace also it is like rainfall—but there is an umbrella of vanity, and that's why you are not drenched. Remove the umbrella of vanity, you will be drenched, then you will enjoy His grace. And that's the secret and when you will be enjoying the Grace, what will happen? The radius will be shortened and in this very life you will be one with your goal, your nucleus. This nucleus knows no artificial barrier or isms, countries or philosophies. This nucleus knows that the moving entity or the moving entities are My children—they want to come and sit on My lap.

KIIRTAN

Kiirtan is chanting the name of the Lord, and is often combined with a form of spiritual dancing as well so that it has the most powerful effect on the body and mind. The dance step is very simple and rhythmic, bending the knees with a 1-2-3 step, which loosens the joints, helping to make the knees more flexible and making it easier to sit for meditation. The arms are held up high above the head with the palms facing out to receive love and energy right into your heart. The elbows should not go below the shoulders—when your arms get tired you can bring them down to your chest as in namaskar gesture. Kiirtan should also be started and finished with namaskar.

The chanting of a 'siddha' or proven mantra during kiirtan elevates the mind and prepares one for meditation. The practice of kiirtan is both an inner one, singing a spiritually elevating mantra with a sublime ideation and an outer one, dancing and singing aloud. Thus kiirtan forms a perfect 'bridge' between the inner activity of meditation and the outer activity of our worldly duties. The harmonious vibrations of the kiirtan help to normalize the body's glandular functioning and brings good health, helping to banish all crude and negative thoughts form the mind, and spiritually, it floods the mind with bliss, awakening devotion and inner yearning for the Supreme.

The particular chant that has been selected in Ananda Marga to focus the mind on the Supreme Consciousness is BA'BA' NA'M KEVALAM. These three words, especially when sung with others in a group, generate a powerful spiritual vibration of oneness. This mantra should be sung with the feeling that, 'Everywhere I look, in everything I feel, hear, see, taste, smell, do, I perceive that One Supreme Consciousness that pervades all things. In every object and action of this universe there is only His name.'

The kiirtan tunes may be slow or lively—BABA NAM KEVALAM can be sung to any tune. During the time Baba was at Fiesch there was one special tune that always created a beautiful sense of oneness amongst all devotees. One morning especially many danced NAGAR KIIRTAN to this tune, creating the most incredible vibration moving in a procession form the Darshan Hall to Baba's quarters, circling around the house several times, and by the time all had returned to the hall the number to singing devotees had tripled! This kiirtan with guitar chords is written below.

BABA's QUARTERS

Each day Baba could look out the window of His living quarters sitting amidst the pines and see His devotees all around. Many were sitting meditation or dancing kiirtan or singing bhajans by the house on all sides. Some settled close, while others were a bit farther away by the small stream flowing through the rolling slopes nearby. They were eagerly awaiting the moment when Baba would emerge, smiling and nodding in His loving way as a rush of these devotees surrounded Him.

PRASAD

Every day one devotee helping to prepare meals for Baba would come outside the house and distribute prasad by spoonfuls. Prasad is just bliss. It is any food that has been touched by Baba—it is spiritual food. Every mealtime very delightful foods would be prepared for Baba. Most of the time He is taking very, very little, because actually food is unnecessary to sustain His life, evidenced by His taking of only curd water during the last five years of His seven-year imprisonment. So He is tasting to please the one who made the meal, and to give blessing to His devotees through their tasting.

While obeying Him, while doing as per His desire, one should always remember that that Supreme Entity is not the boss. That Supreme entity is the loving Father.

THE SUPREME CONTROLLER

EVENING DARSHAN MAY 9, 1979

Whenever something is done, the doer should follow certain rules and regulations, and the authority that creates those rules and regulations is known as the controller. So in this universe of ours, so many actions are done, there are so many manifestations and expressions, so many waves are emanating from so many sources, and so there must be a strong controller. But that strong controller must not be of mechanical order. He must be a loving entity.

Now in different fields there are so many controllers in different spheres of our life. There are so many different expressions so there are many different controllers also. But above all controllers there is the Supreme controller. In Sam'skrta controller is called 'Iishvara' and the Supreme controller is called 'Maheshvara'. Now the rules and regulations of lower controllers may or may not be of perfect order, but the rules and regulations of the Supreme controller must be of perfect order. Otherwise the equilibrium or equipoise of this universe will be lost. So our first duty as disciplined human beings is to do as per desire of the Supreme controller, of that Maheshvara. Just doing according to the desire of that controller is a must for all spiritual aspirants. But while obeying Him, while doing as per His desire, one should always remember that that Supreme Entity is not the boss. That Supreme Entity is the loving Father. The relationship is not official; the relationship is purely personal.

You know if there is an impersonal entity controlling everything, having no link with you, the psychology of discipline would be created, because in that case the order is followed or obeyed or adhered to due to fear complex; but in the field of spirituality there must not be any complex—neither fear complex nor shy complex nor any other complex. So the scriptures are saying, 'If you do not do this or that you will go to hell'. Like this, scriptures are the worst enemy of human society. Because in this way, scriptures create a complex, a fear complex in human mind, and that fear complex creates disparity in this human society. this human society is one—is a singular entity. It cannot be divided; it must not be divided. And we won'' allow such entities to create any fissiparous tendencies in this human society. Whatever a man is to do in his spiritual life, he is to do it—why? Because he is in love with the Supreme Entity. Love is the first word, Love is the starting point and Love is the last point. Scriptures have got no moral right to create fear complex in the human mind.

BABA'S VIEW ON WAR

(notes from fieldwalk on May 11)

In the practical field I realize the futility of war. War is the black spot of human character. In individual or collective life one can fight (sangram), but war is based on hatred and on fissiparous tendencies. Is it not black?

Struggle (sangram) and War (Yuddha) are not synonymous. While war springs from hatred, struggle is a part and parcel of life. War blackens everything; it darkens the future. Let the life be bright both individually and collectively. Let us fight these fissiparous tendencies which want to make our life dark.

Human beings want light or darkness? They want light. Light is beautiful because it is luminous. When there was no creation, there was only one color—black. Want of life is black. After creation we see this beautiful play of colours. Why shall we be lost in darkness? All human beings want light.

Our forefathers committed a mistake by encouraging war. We should rectify what mistakes they committed. We should atone for their mistakes.

Then Baba said: "One unit human being is more luminous and more bright and throbbing than universal darkness.' So men should always be optimistic. The cimmerian darkness cannot retard our progress.

Black cannot cover the light of their heart. The spirit of your heart must move one and one against obstacles; rather, fighting against the pebbles of obstacles, just as you kick away the pebbles by your feet when you walk on the path and they come in your way.

Man is stronger than his obstacle.

THE FRAGRANCE

One particular evening three sisters desiring to express their devotion came to the house of Baba and began singing bhajans before his window. The alarmed VSS tried to stop them, because he felt that at such a late hour Baba might be disturbed.

After a short time a figure rushed out quietly into the dark night and in an excited whisper he said, "Please, please, please. Don't sing! Don't sing! Baba has just gone to sleep!" This man was amazingly vibrant! Blissfully he leaned forward, stretched out his arms, and held his cupped hands just beneath their nostrils. An incredible sandalwood-like fragrance completely engulfed them, kidnapping their whole beings into another world. Then these sisters understood that this Dada had been massaging Baba.

There is always a special scent coming from Baba's body. To understand this phenomenon, one must know that every physical structure emits a particular scent according to the conditions of its glandular system. The glands are continually secreting hormones in varying degrees with varying odors. When the hormones are secreting in a completely balanced way, a very pure smell comes from this structure. Many people were telling about a special fragrance permeating the air wherever Baba had been for some time—especially in Fiesch many were saying this. They would try to describe it by comparison, saying it smells like this sandalwood incense, or like this of that flower. But actually it is an indescribable fragrance—it is a purely original scent—it cannot be bound by words.

Tantra is a cult of life, it is not a cult of death—as for tantra you should be strong—physically, mentally and spiritually.

DANCE – AN ARTISTIC SCIENCE

EVENING DARSHAN MAY 10, 1979

You know even before Sadashiva there was dance, there was music; people used to sing also, but all were in a disorderly manner. The dexterous hands of Sadashiva made it a science, rather an artistic science. It is not an easy job to dance properly and correctly. The fundamental requirements or the fundamental spirit of dance, instrumental music and song were brought within the framework of science by Sadashiva, and that's why He is also known as Nataraja. Nataraja means king of dancers, and another name of Sadashiva is Nagatumula (?), i.e. music personified. It is a highly developed art. In the Oriental variety of music there are three items that come within the fold of Sam'giita or music: dance, song and instrumental music. The collective form in Sam'skrta is Sam'giit. Lord Sadashiva brought everything within the framework of science, i.e. artistic science.

In the Oriental variety of dance there are several mudras, i.e. postures: While giving something to a living body the mudra is like this…while giving something to something past not present in the world, the mudra is like this…'Don't fear' mudra is like this… 'Take what you want' mudra is like this… 'Be forward' mudra is like this… 'Move upwards' mudra is like this… 'Be serpentine' mudra is like this… 'Be spiritually-minded' mudra is like this… 'Be subtle, maintaining link with the Earth' mudra is like this… There are so many mudras used in Oriental variety of dance. It is not an easy job to learn it, but rather a very difficult job.

Now the fundamentally or rather the primordial pace of Oriental dance is the Tandava. It is also not a very easy job. The knees must cross the navel. When the knees cross the navel it is called *Brahma Tandava*. When the knees cross the Anahata Cakra it is called *Vis'n'u Tandava*. When the knees cross the Vishuddha Cakra it is called *Rudra Tandava*.—it is very difficult to dance Rudra Tandava. It requires long practice. That's why Lord Sadashiva is known as Nataraja, and when these boys were dancing, it was just like a picture of Nataraja in Tandava mudra. It is called Tandava—Tandavai s a mudra.

Why is it called Tandava? In Sam'skrta 'Ta' means 'to jump'. 'Tandu' means 'of jumping habit'. Tandava means 'having the use of Tandu, the use of jumping'. But jumping in proper style, not in a disorderly manner. You should learn it properly in a disciplined way. And Tandava represents the life. Tantra is a cult of life; it is not a cult of death. As for tantra you should be strong—physically, mentally and spiritually. First in the present tense, Lord Shiva says all your expressions, all your manifestations must be based on present tense. So this Tandava is the starting phase of Tantra. This Tandava represents life, it represents vitality.

There are so many forces that want to destroy you, so many forces that are inimical to you by nature. Say a snake—snake is a born enemy. Similarly there are many such born enemies. As Tantra represents life, Tandava says that one's spirit should be based on vitality, on the principle of survival. This human skull represents death. You are surrounded by death, but you must not be defeated, you must not develop the psychology of fear or defeatism. So the knife is with you to fight against death. Yours is a fight for survival. In daytime one may also use the snake to represent death—not an ordinary snake, but a venomous snake. In India our boys dance with the snake and in nighttime neither the skull nor the snake will be visible. Here there is light, it will be visible, but in the burial ground, in cremation ground where there is darkness, the snake or skull won't be visible, so there you may use fire to represent death. This is the spirit of Tantra.

To fight, to fight for survival. It is the normal wont of all living beings to fight for survival. And tantra represents normal life, moving towards the Supreme state of abnormality. Lord Shiva started this tandava dance, and his spouse Parvati started the Lalita dance. Lalita marmika dance that you did just at present while singing kiirtana is called lalita. Lalita represents that now we are enjoying bliss, we are in a happy mood. We are in a happy mood and hands should be above 90°--in Tandava, 90°. Do you follow? I think you followed it. Lalita represents a happy mood and it was invented by Parvati, Lord Shiva's spouse. Lalita helps a man in his spiritual progress and psychic expansion.

Now the devan Tantrikas of that era about 7000 years ago learned both tandava and Lalita and they wanted that there should be a musical expression for het general public, i.e. your RAWA, for general public also there was the middle course. This middle course is called Madhya Marga in Sam'skrta, Madhyima Margai n Buddhist scriptures. And that was the subtle aspect of vitality as represented by tandava. A middle course was invented and in Oriental music is called Tala. Oriental music is based on Tal. Tal means: first sound of tandava is Ta and first sound of Lalita is La. Ta + La. Yes this was the origin. And on the basis of Tala so many ragas and raginiis, so many tunes and subtunes of Oriental music were invented in the hoary past. Now in entire South Asia and South East Asia, the music is based on this Tala. That is the happy blending of tandava and Lalita and in it there are tow main offshoots—one is known as Aryavarta offshoot from Persia to Vietnam, and another was Dakinatya offshoot from entire South India, Ceylon, Indonesia, and Malaysia up to Australia. This is the science and this science was invented by Sadashiva. It is to be learned with proper care and respect. These boys displayed excellently. I am extremely pleased with the sweetness they displayed. Today there is little time and nobody invited Me to say anything regarding RAWA or RU and that's why I won't say anything.

THE ORIGIN OF LIFE

In evening fieldwalks at Fiesch, Baba usually kept silent, but in the morning the beauty of the surrounding snow-mountains made Him stop His walk many times to give long explanations about the history o the Alps in connection with the history of human civilization. Of course this topic went well together with His favorite subject – the comparison of different languages. On nearly each fieldwalk He was explaining some philological topic.

He spoke very often about the importance of the Alps. He mentioned that the Alps were the area where life first came to existence on this planet. These mountains were originally higher than the Himalayas. It was quite hot on the earth in those days and only on the top of the Alps at zero degree centigrade temperature did life begin. This is the necessary temperature for this process to start, Baba said. Somebody asked Baba one day, from where did the first life come to this planet. Baba answered, "According to my opinion, life came from planet Mars. Today Mars is a dying planet." Baba explained that the first human civilization also was located in the Alps. Due to climatic changes, some human beings could not adjust and moved out in different directions. In this way human civilization spread all over the planet.

Baba explained how the different human races came out of this original Alpine race. "The original language was Vedic, the language of this Alpine race," Baba said that Sanskrit evolved from the Vedic language, Indian Sanskrit is a transplanted language from this original Sanskrit. The word 'arya' means 'developed people'. A group of aryans traveled towards India through Iran, while another group went towards Russia. "Mark the similarity in their language which came from the same stock," Baba looked around at those walking with Him and asked, 'Do you know Russian language? Any of you? What will be the Russian for 'this is our home'? In Indian Sanskrit it is "etad nosthanah' and in Russian it is 'etad nashdama'. Mark the similarity in the language!'

Baba said that some of these different human races do not exist anymore lie the original Egyptians who built the wonderful pyramids. Modern Egyptians are of Arabic origin and are not from original Egyptian race. On different occasions Baba also was speaking about the fabulous culture of Atlantis. He said that Atlantis was a very vast continent. It was connected with Iberia; Gibraltar was connected with Africa in those days. Due to a very big earthquake, Atlantis disappeared and the Sahara Desert appeared. The Sahara was underwater before, and that's why we can find oil there. Baba then added that Atlantis was a highly developed culture.

One day Baba also explained that man started speaking about 6 million years ago. First their language was very poor and consisted only in expressions of physical things and physical desires. But it progressed more and more and only some thousand years ago man started writing. Baba said that the intellectual progress of a group is denoted by its vocabulary. For instance, the more advanced species of apes.. the 'ullus'.. can only produce sounds like ..'oo', 'uo', woo'.. like that in different tones, they have about 700 expressions of this type in their vocabulary. In comparison to this, some simple tribes in Africa know only about 1000 expressions. So the gap is very small. Modern German has more than 500,000 words – the largest in the present world. Amongst Indian languages, Bengali has the highest with about 150,000 words. Several times Baba spoke about the four national languages of Switzerland and explained that the Raeto-Romash language is

a mixture of Latin and Sanskrit. Gypsies from India came into this area and brought the Sanskrit language just 1000 years ago.

"Everything is within Him, nothing is without. So, whatever is being done, He sees, He knows, He feels."

THE GREAT THIEF

EVENING DARHSAN May 10, 1979

While explaining the inner significance of Tandava, I was saying one of the names of Sadashiva is Nataraja, i.e. the king of dancers. There are so many names, so many attributions, but the occult science says He is beyond the periphery of all attributions, beyond the scope of all qualifications. Why is He beyond the scope of all attributions? There are two reasons. One is that He is the creator of everything. So He is creator of qualifications also, attributions also. Then how can He be within the scope or within the binding scope of those principles, of those qualifications? And certainly He is beyond the reach of those qualifications. In Sanskrit, qualification or attribution is called 'guna' and He is called Gunatiita, i.e., beyond the bondage of guna. And there is another reason also, and that one is … suppose a man is an MA in thirty subjects, but he cannot be an MA in an infinite number of subjects. Human possibilities have got certain limitations. But He is beyond all limitations. So how can one say that He has got this qualification or that qualification? That's why He is gunatiita.

Once upon a time some devotees approached one poet, one Sanskrit poet, to write something regarding the qualifications of Parama Purusa. He said, "Yes, I'll write, I'll do the duty within a few seconds." Then that poet wrote a slouch in Sanskrit, i.e., poem in Sanskrit. Poems are called sloka in Sanskrit. And he wrote: Now if we want to write something we require ink. Now for writing His qualifications we require ink, we require paper and we require pen and we require one writer. Now for writing His qualifications we require these things. The poet said if we get the mighty Hi8malays, the big Himalayas as ink tablet – now we require ink – and as ink pot all these oceans of the world and then … pen, the biggest imaginary tree of the Heaven is known as Parijat. If we use that tree as the pen and paper .. if this entire lithosphere is used as paper, then who is to write? If the imaginary goddess of learning, mythological goddess of learning – Minerva – writes with this ink, ink pot, paper and pen – for how many days? – for innumerable number of days, then even it won't be possible for her to write all Your qualifications. He is beyond the periphery of all qualifications. That's why He is Gunatiita. Nataraja is one of His qualifications – it is not everything.

He is also called Parama Purusa. What is the meaning of Parma Purusa? What is the meaning of Purusa? You know this physical body is what? It is one of your cells; it is a physical cell. And within this physical cell, there is the psychic cell. There is the spiritual body. Now the entity that always remains with you, within your physical structure, within your psychic structure and also closely associated with your spiritual structure is Purusa, Pura means structure.

The Entity who is always present with you, within your structure, is Purusa. Now each and every entity, each and every living being or each and every inanimate object has got Purusa in him or in it. In case of animated objects, due to the presence of afferent and efferent nerves, due to the presence of so many organs, when the Purusa is with you, those organs can function. In case of inanimate objects – stone, sand, earth, water – due to the absence of those nerves and organs they cannot realize anything, they cannot feel anything, they cannot witness anything. But the Purusa is there. Purusa is present everywhere. Now these individual persons living covert within your existence are unit purusas, individual purusa, your little 'I'. And He is called Parama Purusa.

The word Parama has got two meanings, two significances. One meaning is Supreme – another meaning is the final Para. What is Para? Suppose you are seeing an elephant. Here you are the subject and the elephant is the object. Now because the elephant is the object, we say elephant is the Apara entity and you, the seer, are the Para entity. Now who is seeing? Your eyes are seeing. Why are your eyes seeing? How are your eyes seeing? Because your mind wants it. So in the next phase, that is, in the inner phase, who is the Apara and who is the Para? Eyes are Apara, object, and mind is Para, subject. Then in the next inner phase mind is Apara and your Atman the witnessing entity is Para. But you know Parama Purusa is seeing everything. Whatever thing your Atman is witnessing is also witnessed by the Parama Purusa. So your Atman is Apara and the Supreme Entity is Para. So He is the Supreme Para, that's why He is called Parama Purusa. This is the exact meaning of the term Parama Purusa.

Now this Parama Purusa is the Supreme Witnessing Entity. What your individual purusa is seeing or is witnessing or is feeling – everything – is being witnessed by Supreme Entity. Now why and how is everything being witnessed by the Supreme Entity? Suppose you are creating a rhinoceros in your mind and that rhinoceros is moving within your mind – what that rhinoceros is doing you are seeing. Whatever that rhinoceros is saying you are hearing. And whatever that rhinoceros is thinking you are hearing. Whatever the rhinoceros does, there and then it is being witnessed by you. No activities, no thought waves of that rhinoceros are a secret for you – you know everything. So whatever is being done in the universe is nothing but a mental creation of Parama Purusa. Everything is within his mind. He is the Macrocosm, and everything is Microcosm. So each and every man is moving within His mind. Everything is within Him, nothing is without. So whatever is being done, He sees, He knows, He feels. This universe is nothing but a mental projection of that Parama Purusa. Hence He is the Parma Purusa and because everything is His mental creation, so everything, 4everybody is His child. He is not the ruler, He is not the administrator, He is not the boss. He is the creator, He is the generator, He is the operator, He is the destroyer. When He withdraws, His thought waves within Himself, then nothing will remain. You came from Him, you are moving within His mind and finally you will be one with Him. That's why Is aid, He being generator is represented by 'G', He being operator is represented by 'O', and He being destructor is represented by 'D' – 'G-O-D'. He is the GOD.

Now another popular name of Parama Purusa is Hari. Parama Purusa, God, Diva, Deva, the Latin adjective is 'divine'. The root word is 'div'. Sanskrit word is Deva. Now let me explain the meaning of the word Diva first, then Deva. Div or the root Sanskrit word Deva means vibrating faculty. The Entity, due to whose presence everything in the universe vibrates, is Deva or Div and its Latin adjective is divine. In each and every

expression, unity is represented by a particular type of wave. There are sound waves, there are light waves – some waves may or may not be properly understood or assimilated by your organs. Some sounds are audible; some sounds are not audible. Some of the light waves are visible; some of the light waves are not visible. But all those waves are Devas because they vibrate the entire creation. Hence He is Deva.

Now all these waves emanate from a particular source. The source is a singular one, so that source that controls all these devas, all those vibrations, or vibrational faculties, is Mahadeva. Maha means great, the great deva. Hence the Parama Purusa is called Mahadeva. Another name of Parma Purusa, another name of God is Mahadeva. A very popular name is Hari. In Sanskrit the root verb Har means to steal, and Hari means the stealing agent. It is fundamentally against 15 points and Yama and Niyama how can Parama Purusa steal? He is stealing, i.e., His actions are ultra vires to the principles of 15 points and Yama and Niyama. It is against Asteya. Then, He cannot go against the principles of 16 points, Yama-Niyama, but the very name says that He is a thief. You heard – Hari means thief. Yes – He is a thief, but He is not against 16 points or Yama and Niyama – how? As explained, that each and every entity is within His mind, He is the generator, operator and destroyer. Everybody is His; all are His loving children. But you know, whatever man does, that very man will have to undergo the reactive momenta of his original action or actions.

Suppose a man committed so many sins in so many lives – now he will have to undergo the reactions of those actions, of those bad actions. Then for millions of years he will have to pass through so many troubles, so many pains, and so many mental tortures. A father cannot like it, a father cannot think that His children will have to go through so much trouble because of their past bad actions. So, what does He want? He wants that His sons should give Him the sins committed by them. But the sons will say, 'the daughters will say, 'No Father, we will give you flowers, we will give you sweets, we will give you so many things, but we can't give you our sins. We can't" Then what will this loving Father do? He will secretly take away the sins. He is the Great Thief.

FIELDWALK FOR SISTERS

Previous to Baba's arrival in Fiesch, there was the system that only brothers were given the privilege of accompanying Baba on His daily walks. Many sisters were wanting more opportunity to be with Baba – finally one sister expressed her strong desire to go on fieldwalk, and Baba simply replied, 'Why not?'

May 11, 1979 was the auspicious day when two didis and two sisters accompanied Baba on a very high excursion to the top of the Alps. By cable car all traveled to the peak of Mt. Eggishorn – towering over 3000 meters above Fiesch. At the middle station everyone took a short walk through the deep snow. Baba was wearing only thin slippers, so some brothers offered to carry Him, but He said He didn't mind. They instead walked before Him, stomping the snow down as they went. Then all returned to the cable car and it began moving slowly higher. One Didi sadi that suspended in this cable car hanging amidst the mountain peaks with Baba was an incredible feeling, 'like we'd caught Parama Purusa, or he'd caught us."

Finally the top was reached, but just three meters below the highest point, Baba wanted to sit on a bank. Everyone insisted that He should come to see the biggest glacier of Europe visible on the other side. He softly took the arm of one devotee and whispered, 'I have already seen it!' Then Baba came and was sitting for about 15 minutes on the very top of the mountain. It was amazing scenery, all around white mountain peaks under the blue sky, sitting at Baba's feet. Baba then recited one poem of an English poet and another one of Tagore's telling the indescribability of such beauty.

Baba said that Sadashiva used to travel on a yak called Nandy to visit the Alps, some 7000 years ago. Baba explained that Sadashiva did not go to any other continent except Asia and Central Europe, and this is why the Alps are a very Tantric belt.

While waiting for the return cable car, Baba sat down; one Didi took off His slippers, which had become wet. She began to massage Baba's foot, while the other Didi was thinking if she should or not. The feeling was one of not wanting to demand anything from Baba, i.e., when a devotee touches Baba, He takes samskaras from them. It was such a family feeling however among everyone that it was only natural. And Baba said, simply pleased, 'You know the palms f their hands are colder than my feet.'

Some Dadas began to softly sing bhajans. Didi said it was as if there was no one else in the universe. This is the feeling when one is with Baba – each moment is totally and absolutely complete.

A spiritual aspirant must know that in a civilized society there is no scope, no room and there is no selection for hatred or mutual intolerance.

THE SOURCE OF ALL LIGHT

Morning Darshan May 11, 1979

Last night I was explaining the meanings of some of the spiritual terms, Parma Purusa, then Hari. There is another very popular term and that one is 'Keshava'. The word comes from Keshi. Keshi was the name of a mythological giant. Actually what is Keshi? Keshi is the respiratory organ in disordered form. You know, where mind or mental concentration has a very close relationship with the respiratory organ, when the respiration is long, the inhalation or exhalation is very long, mind becomes restless. While running, the inhalation or exhalation, both are very long, so in that state you cannot concentrate your mind. While running, your mind cannot be concentrated because of long inhalation or exhalation. For this, one should try to be physically pauseless and the respiration should be brought under control. Respiration in disorderly way or disorderly style is called Keshi.

By the process of pranayama one is to control the respiration, and by controlling respiration one will be controlling the mental propensities, i.e., mind will be concentrated One can do it by a special process and that system is to be strictly adhered to for proper control over the respiratory organ. And without this control mind cannot be concentrated, and without concentration of mind there can be no spiritual progress. It is by His Grace one established one's control over this.. but the proof of respiratory system is Keshava.

Now during kiirtan what happens? Mind gets automatically concentrated, so kiirtan helps much in concentrating the mind. And one who practices pranayama, if simultaneously he practices kiirtan, will get the double benefit. So Keshava, the Lord, the Parma Purusa always encourages kiirtan. Now you have understood the meaning of Keshava.

Another popular name is Narayana. In Sanskrit language the word Nara has got three meanings One meaning of Nara is 'niira', i.e., water. Another meaning of Nara is devotion. In ancient times, there was a great sage – his name was Narada. Narada means the man who distributes devotion. And the third meaning of Nara is the Cosmic operative principle, Cosmic creative faulty. And Ayan means shelter. Now who is the shelter of Cosmic operative principle? Who is the shelter of Cosmic creative faculty? The Parama Purusa. Hence Narayana means Parama Purusa – the same meaning, Keshava, Parama Purusa, Hari, Narayana – same meaning. Water, aqua, jul, panii – same meaning.

Another name is Madhava. In Sanskrit the word MA has got three meanings. One meaning of MA is simply a negative term, just like not, no. Another meaning of MA is tongue. And the third meaning is Cosmic operative principle. And Dhava means 'husband'. Dhava has got two meanings 0- one meaning is 'husband and another meaning

is ‘dress’ or ‘clothes. Now Madhava means Lord of the Cosmic operative principle, same as Narayana, i.e.,. the Parama Purusa. Madhava also means Parma Purusa. And another very popular name is Vadha or Kudha, which means the self-creating entity. In old Vedics Vadha and in old Iranian Kudha – it means ‘who creates himself'.

Then another popular word is Rama. Rama, Ramesh, Rameshvara, Rama. The word comes from Sanskrit root Ram. Ram means getting pleasure, enjoying bliss. Ram is a root verb; Ram is not a word. With a root verb, if we add a suffix, the word is created, and we may, if we use prefix, change the meaning. Root verb ‘ceive’ we may use the prefix ‘re’ and form ‘receive’ or ‘per’ and form ‘perceive’ or con’ and form ‘conceive’. Similarly the word Ram is the root verb, not a word. And when it becomes a noun or an adjective, it becomes Rama. Rama means the object from which spiritual aspirants get pleasure. TI is the want of human psychology that he is never satisfied because his goal is infinite and whatever he gets is finite. Suppose one has a weakness for cake. You are enjoying the cake, but till it passes the tongue you are enjoying the taste. After that the cake is finite, it is something finite. So when it comes here the taste is lost. Similarly tit is the human nature that he wants to enjoy something finite, but in our world of relativities nothing is infinite, everything is finite, so all sources of enjoyment are finite. The only infinite entity is the Parama Purusa. So when one loves the Parama Purusa one enjoys infinite pleasure, infinite bliss. So Rama means the Parama Purusa because the yogic, i.e, the spiritual aspirants get infinite pleasure in Him. The only object from which the yogis, i.e.,. the spiritual aspirants get pleasure is He. All other things are finite just like that cake.

Another meaning of rama is ‘rapi mahate rama’, the most glittering object in the entire universe. It is the most glittering entity because all other entities get light from Him. Here in our solar system sun is the most glittering entity because our planets are getting light from the sun. There are so many solar systems in the universe and all the solar systems get light from the Parama Purusa. Hence He is the Rama, He is the source of all lights, of all energies. The sun may die. Other stars may die. When will they die? When they will not get sufficient energy from the Cosmic Nucleus. But as long as they are getting that energy from the Nucleus they are living. Similarly when a human structure gets heat and other energies from Him, that structure is a living structure. When the Parama Purusa wants that this boy or this girl should change the body, should get another body, He stops supplying energy to that particular body and starts supplying fresh energy to a new body. We say it is his rebirth. So the most glittering entity, the stalk or the original source of all energies is the Parama Purusa. Hence He is RAMA.

And the third meaning of RAMA is …. In this universe two forces are functioning simultaneously: one is Vidya, another is Avidya. Vidya means centripetal force and Avidya is centrifugal force. Vidya is center-seeking force, i.e., Vidya is helping everybody in their movement towards the Supreme Nucleus, center-seeking force. and another is Avidya. Now human mind undergoes distortions due to the influence of Avidya. And due to the influence of Avidya human propensities are moving towards so many directions, towards ten directions, so human structure gets distorted. Now this human mind moving towards ten directions under the influence of Avidya is just like a demon. It has got a deteriorating effect on human mind. Hence it is known as ‘demon’. Human mind being influenced by that centrifugal force moves towards crude matter and when the goal is matter, the very structure is also turned into matter. Because the mind

takes the form of each object, so where matter is the object, mind is slowly converted into matter. So this Avidya, goading the human mind into crude objects in ten directions, is called Ravanna. There are ten directions. East, West, North, South, up, down – these six directions are called "pradisha' and four corners are called 'anu-disha'. These are the ten directions. It is just like a ten-faced demon. The ten-faced demon is called Ravana. Now how can you kill, how can you destroy this Ravan? This depraving force, this degenerating force is Ravana. How can you destroy this Ravana? You can destroy this Ravana only when you take shelter in Parama Purusa.

So Ra…Rama. Here Rama means Parama Purusa. Without the help of Parama Purusa one cannot destroy this ten-faced demon. This demon is not only inimical to the particular person, but to a family, to the entire human society. And this demon is the worst, rather the blackest spot of human mind, in our individual life, also in our collective life. And this darkest spot of human mind is mutual intolerance and hatred. A spiritual aspirant must known that in a civilized society there is no scope, no room and there is no selection for hatred or mutual intolerance. All are equally blessed human beings. All have got the same parentage, will have to move with all, and our process of marching should go on until the entire human attains salvation.

You boys, you girls - forget your past and start your life afresh with this subtlest and noblest idea that you are inseparable particles of that Supreme Entity, of that Parama Purusa.

YOU BELONG TO ME ONLY

Evening Darshan – May 11, 1979

Lalita Marmik dance during Kiirtana is a purely spiritual dance and Kaoshikii is a psycho-spiritual dance. It starts in psychic level and culminates sin spiritual level. And Tandava is physico-psycho-spiritual. In Lalita Marmika dance, the position of arms is above 90' – this denotes it is a mudra. In Sanskrit it is called Mudra. This mudra means, "Oh, the Supreme Creator, Thou art mine and I am yours. I am Thine." Now everywhere in the world you will see one is in positive case and another is owned by that person or that entity, i.e., each and every object has a certain entitative relationship with others. And what is the entitative relationship with the Supreme Creator? Supreme Creator belongs to one and all and the created beings all belong to the Supreme Entity. This is the philosophical interpretation. Eve in the field of occult science it is the only interpretation, but for a devotee the interpretation is not like that.

Amongst DEVOTEES there are three clear categories. First category, i.e., third grade category, people say, "Oh Lord, You belong to everybody – You belong to one and all, and because I am also included in the scope of all, You belong to me also. You belong to all, that's why I am within the scope of all. So you belong to me also." And the second grade devotee will say, "No, no, no. It is not the correct psychic approach. You belong to me and because you belong to me, that's why you belong to all. But the first thing is you belong to me. And second is, that because you belong to me, you belong to others also." And the first grade devotee says, "No, no, no. It's not the correct approach. You belong to me and you belong to me only and not to others." The relationship is purely personal. "I don't know any philosophy, I don't know any occult science. I know that You are mine and I am Yours. In this realm of relationship I do not allow any third person to come. The relationship is mutual. I will share anything and everything with others, but You are 100% mine." I hope you boys and you girls belong to the first grade of devotees; i.e., the relationship is a personal one.

And in the case of this personal relationship there are some other important aspects of philosophy and that is, in pure philosophy the Parama Purusa is an impersonal entity; in occult science he is a blending of personal and impersonal entities. In philosophy the Parama Purusa is an impersonal entity. He is the nucleus of this cosmological order. That nucleus is certainly not a personal entity. In the realm of spiritual cult He is a blending of personal and impersonal entities; i.e., while approaching Him, while accepting Him as the only object of adoration, He is looked upon as a personal entity. But when His entitative existence is not accepted as the only object of adoration, i.e., He is accepted as the only source of creation – in that case He is an

impersonal entity. That's why I said in the cult of spirituality He is a blending of personal and impersonal entities. But in the realm of devotion He is purely a personal entity – He is mine. He is my Father. He is my closest relative. He is my bigger self. He is not a second entity, i.e, the relationship is a purely personal one. There cannot be any love with an impersonal entity. Love requires a personal entity. Now as the relationship is a personal one and as the entity of the Parama Purusa is purely a personal one in the field of divinity or in the field of devotion, the interpretation of the creation also varies from other philosophies or occult spirituality.

Ask a philosopher why this universe was created, for what reason the Parama Purusa created this universe. He won't be able to satisfy you with the reply. He'll say, "Perhaps this was His idea or perhaps that was His idea; perhaps this was the motive, perhaps that was the motive.": But the reply is vague. Not to the point, never to the point. Ask an adherent to the actional cult. He won't be able to satisfy you with the reply. He'll say, "There are so many flows of expressions. This universe is a mass of waves of different lengths, of different sounds, of different colours." But these replies won't satisfy a devotee; they won't satisfy a spiritual aspirant.

The spiritual aspirant or the devotee will say, "The reply is very simple: My Supreme Father before the creation was alone in this universe. There was nothing, and for want of the quinquelemental factors, there was nothing to see, nothing to do. He was alone. Suppose you are alone in a particular village or in a particular house. What will be your position? What will be your mental condition? You will be just like what? – an insane person, a mad person. So in this vast cosmos my Father was alone. Just try to feel what was His mental condition. So just to save Himself from monotony of singularity, He created this universe. Just to play with His children -–this is the only reason. I know no other philosophy." This will be the reply of a devotee.

And this creation – what is it? It is nothing but different portions of His divine body and that's why I said that there is no sinner in this world. All are His loving children. You boys, you girls – forget your past and start your life afresh with this subtlest and noblest idea that you are inseparable particles of that Supreme Entity, of that Parama Purusa.

FIESCH BHAJAN

Before Darshans each day, all devotees would sing bhajans in front of Baba. Bhajans are devotional songs which when collectively chanted create a most loving feeling of togetherness. Baba would always love to hear His disciples singing – especially the following bhajan was loved by all:

YOU'RE HIGHER THAN THE MOUNTAIN PEAKS, YOU'RE DEEPER THAN THE DEEPEST SEA,
YOUR GREATNESS IS EVERYWHERE, IN THE MOUNTAINS AND IN THE AIR.
BABANAM KEVALAM
BABANAM KEVALAM

AND YOUR FRAGRANCE IS LIKE PERFUME, AND YOUR BEAUTY LIKE A ROSE IN BLOOM,
JUST YOUR TOUCH WILL LIFT US HIGH, AND YOUR GREATNESS WILL MAKE US CRY.
BABANAM KEVALAM
BABANAM KEVALAM

During meditation you should remember that I am the object and He is seeing me. This is the secret of meditation.

SECRET OF MEDITATION

Morning Darshan May 12, 1979

The Creator is a singular entity and He creates this world of colours, this world of sounds, but He Himself is beyond the scope of colours and sounds. Why is He beyond the scope of colours and sounds? Because He is the Hub of the Universe; all waves of colours, sounds and of other inferences, come out from this Universal Hub. So He Himself is beyond the scope of all such waves. This circumrotarian universe is moving around Him. But He is beyond the scope of time, space and person. He is creating so many things, so many colours, so many sounds with the help of His Operative Principle. This Operative Principle is doing as per His desires although it has got the potentiality to do something or to do anything, and everything cannot do anything without His approval because He is the Hub and all waves emanate from Him. His approval is a must in this respect, i.e., if He doesn't like, not even a blade of grass can move. Each and every intelligent man and each and every spiritual aspirant should remember this fact. And one who remembers this fact that not a single blade of grass can move without His approval won't be suffering from any sort of fear complex.

That day I told the Scriptures have no moral right to create inferiority complex or fear complex in your mind. The Parama Purusa is above all scriptures. Man created scriptures just to come in contact with Parama Purusa, but the scriptures created a tiny inferiority and fear and hatred complex amongst men wh9o drifted away from the Supreme Hub. Now this Supreme Creator, this Hub of the Universe, is the Supreme Guardian. He knows what is your wont. He knows what is your requirement. A babe of 3 months doesn't know what is its requirement but its mother knows. The babe is solely dependent on its mother. Similarly you are also a babe and He is the Supreme Guardian. He knows what is your requirement. You need not say, "Oh God, give me food, give me water, give me this or give me that." He is more intelligent than what you are. So you don't need to remind Him. "Oh God, give me this or give me that." Let Him do His duty. You need not tell him that, "Oh God, it is Your duty, You should have done like this." Yes, He knows His duty. And you are to learn your duty from Him. Then what do you do? What should a good man do? What is an intelligent man to do? What is a spiritual aspirant to do? He is to always remember His loving Father, and this is what s MEDITATION.

Why should he always remember the loving Father? Because he will have to keep himself is closest psychic and spiritual touch with the Supreme. Because He is the Supreme Abode of all and finally one will have to sit upon His lap. That is the final desideratum. That Supreme Deva, that Supreme divine entity is the starting point of the universe, and that Supreme Entity is the culminating point of this universe. So your starting point is in Him, your terminating point is in Him, and your presence, your existence is also in Him. So you should always remember Him.

And you know Cosmic Father is the Supreme Subjectivity, i.e., He sees everything, and everything is within His mind. He sees everything. He is the Supreme Subject and everything else is the object. The Seer is the subject and the seen is the object. So how can you accept Him as your object of meditation? He is the subject, you are the object. Then during the meditation, how can you accept Him as your object? He is the subject, you are the object. A very knotty question? No it is not at all a knotty question. During meditation you should remember that 'I am the object and He is seeing me.' This is the secret of meditation. You can never be the subject and He can never be the object. During the meditation you are to remember this fundamental truth – that you are doing His meditation. How? You are remembering the fact that the Supreme Subjectivity, Parama Purusa, is seeing what you are doing. This is the secret.

And if you are to say anything you should say – what? You may use only one sentence: "Oh Supreme Father, guide my intellect unto the Path of Bliss. I want nothing else, nothing."

BRIG

On the afternoon of May 12th, the day of Dharma Maha Cakra, a huge procession was arranged to travel the streets of the nearby town of Brig. About four hundred Margiis and Proutists gathered together and began to sing Kiirtan outside the railway station in the warm afternoon sun. The street was flooded with diffused light, reflected from the huge snow-covered peaks rearing upwards all around, crystallized in the pure air.

Slowly the procession started, a little jumbled at first but straightening out as it slid into the main street like a fat snake. Chanting together, all went through the street, arms raised to the sky – a high blue arc severed dramatically by the jagged peaks of the Alps. The kiirtan undulated like a wave over everyone as it gradually phased in and out between the back and front marchers. The procession cut its way through the main street of the town and then turned into a quiet shaded road flanked by a large church which rang its booming bell loudly, almost drowning the sound of the kiirtan. We emerged from the cool shade into a large sun-filled square, sheltered by the mountain and another beautiful church with golden minarets gleaming magically. Here all came to a halt and then there was a display of tandava and kaoshikii by all the brothers, followed by Kaoshikii by the sisters. This was an inspiring sight – a stream of rhythmic dancers stretching out across the square, everybody vibrant in orange and white and blue and white clothes.

Afterwards all marched around the square singing kiirtan, kept in synchronization by the musicians who, with drum and guitar, walked up and down alongside the marchers to keep everyone together. On arriving again at the railway station everybody sat down on the floor, sang samgacchadhvam and did a short meditation.

A strong intangible spiritual vibration now pervaded the afternoon as the hour of DMC drew near. The Nagar Kiirtan was a beautiful way of demonstrating the unity and love that had built up over the preceding days with Baba at Fiesch, while subtly affecting the consciousness of the area on this auspicious day.

Dharma Maha Cakra

Dharma Maha Cakra, the birthday of Baba, was a most amazing occasion for everyone at Fiesch. The vibration was so explosive, it could even be felt outside as one looked through the huge glass windows, watching all singing and dancing and waiting for Baba to appear.

The hall had been decorated beautifully. Baba's dais was a garden of flowers with a delicately hanging canopy of white overhead. Massive bronze candelabra carved a space around Baba's sitting cushions. A multicolored design of flower petals had been arranged on the floor from the entrance to the dais – some people said that the design remained intact as Baba seemingly walked over them, and were suddenly scattered in disarray as the rest of the entourage followed His path.

The vibration was incredibly intense. One sister standing guard by Baba said that as she looked at the hundreds of disciples singing, she had the strong sensation that everything was completely alive. She described the feeling as similar to that of an extremely bright flower and desiring to become one with that flower, yet unable to do so because of our limited senses. The experience was simply beyond physical expression. DMS is purely a spiritual experience.

> A man must not be fatalist, a man must not be a fate-worshipper, a man must be bold – he should boldly face all troubles, all consequences. He must be fatalist.

MICROCOSM AND ITS OBJECT OF IDEATION

Evening Darshan May 12, 1979

Today's discourse is Microcosm and Its Object of Ideation. The microcosm is a macro-psychic connection, and as such al the attributions of macrocosm, all the rules of macrocosm are present in microcosm also, but in a miniature form. By nature, microcosm is an objectivated counterpart of macrocosm and it, being within the infinite scope of macrocosm, goes on moving and moving. The path is of infinite length. It will go on moving and moving until it reaches that definite goal. What should be the goal? One of the psychic rules is that any object takes the form of its goal, i.e. it is transmuted into its object. So, the object of ideation for the microcosm is to be selected very carefully. Now, let us see what should be the best object of ideation?

First of all, take the case of the tempus, the Tempus Eternal. What is it? It is a psychic measurement of the motivity of action. Now, can it be the object of ideation? It cannot be the object of ideation because first thing is, it is a psychic measurement. For psychic measurement there must be a psychic body, i.e., the unit psychic body, and when

the unit psychic body measures it, it cannot be the Supreme Entity. Hence it cannot be the object of ideation. The second thing is, the second requisite factor is, that it is a psychic measurement to measure. It is above psychic mobility – means change of space. The entity that requires a psychic change of place or change of space cannot be the Supreme Entity. For this reason also, the tempus eternal cannot be your object of ideation. Third thing is, this measurement is on the mobility or motivity of action. What is motivity or what is mobility? It is also based on change of physical space or space. When first this physical world is created, then the measurement of action is to be done by the psychic body of the microcosm. So the fact is the entity whose very existence depends upon these physical or psycho-physical factors cannot be the Supreme Entity. So here we see that the tempus eternal cannot be our goal; it is not something psychic. It is not even something abstract. So it is something cruder than human beings; human beings are the creators of this entity, hence it is not our object of ideation, it cannot be our object of meditation. It cannot be our object of adoration or exultation.

Then take the case of Nature. There are some persons or there were some persons in the past who were worshippers of nature, worshipping tree, worshipping sky, like this. Can nature be the object of ideation? No, certainly not – what is nature? Nature is the name of a particular style according to which the Operative Principle functions. It is simply a style. That style cannot be the object of meditation nor of ideation. And second thing is, as nature is nothing but a style only, if that style becomes the object, then the very entity will be converted into the style, into a style only. It is a foolish idea. So the nature of worshippers, they may be learned scholars, but they are in fools' paradise. Nature cannot be your object of ideation.

Then third is Fate. There are many people who are fatalists. They are worshippers of fate. Fatalist means worshippers of fate – worshipper of fortune and fate. They are worse than nature worshippers. What is fate? There is nothing called fate in this universe. So far as the philosophy can say, there cannot be anything called fate. What is fate? When each and everybody will have to undergo the reaction of his past actions, when the original action is known, we say it is the reaction of that action. Suppose your finger comes in contact with fire, you will get the pain, you will have to suffer – but, at that moment you will say or you will feel that because the finger came in contact with fire, that's why he is undergoing the trouble. But when the reaction takes place after a long gap, and when the original action is not known or forgotten, or the original action took place in another past life, then you do not know what was the original action – in that case you say, it is fate, it is fate. But actually, there is no fate. What you call fate is actually reaction of our past actions. In Sanskrit it is called "sam'skara', in Latin 'reactiv momenta'. So the third thing is, this fate cannot be the object of ideation – fate is simply the reaction of original action. So when there is no original action, there cannot be any reaction. So reaction is a creation of your own action. When reaction is a creation of your own action, you are the creator; you are the father of the action. So, how can reaction be your object of ideation? No. A man must not be a fatalist, a man must not be a fate-worshipper, a man must be bold – he should boldly face all troubles, all consequences. He must not be a fatalist. So fate cannot be the object of meditation. Fight against fate.

Then, some people say that these are His accidental creations. This universe is of accidental creation. And accident is the root cause of this creation. So accident is the god because it created the world and so accident should be the object of ideation. It is also a

foolish idea. What is Accident? There is nothing called accident – everything is incident. When an action is materialized within a very short span, or when the root cause of action is not known to us, we are just seeing the reaction, we are just seeing the incident. The cause, the causal side of the incident is not known to us, or when the causal side is translated into action in a very short span we say it is accident. But actually nothing is accident, everything is incident. Because of our futility, or because of our want of knowledge, we say it is accident. When the causal side, when the causal factor is translated into action slowly, we do not say it is accident, we say it is an incident. Accident is not something providential or our accident is not beyond the scope of time, space and person. The entity which is within, not beyond the periphery of time, place and person cannot be your goal, cannot be your object of ideation, cannot be your creator or the source of exultation.

Some people say, these quinquelemental factors which this universe is made of should be the object of ideation. What are these quinquelemental factors? They are nothing but condensed form of energy. What is energy? It is nothing but the condensed form of psychic stamina. Now can these quinquelemental factors of this expressed world be the object of meditation? They cannot be your goal; they cannot send you into the path of Beatitude. So those who are worshippers or meditators of quinquelemental factors are misguided people. They are just wasting their energy for nothing.

Some people are of the opinion that the Cosmic Energy is the original source, or causal matrix of the universe, hence this causal matrix will be the object of ideation. But what is this causal matrix? This Cosmic Energy cannot be regarded as the Causal Matrix because it is a blind force. Energy is a blind force, electricity is a blind force – it is controlled by the human intellect. So the Cosmic Energy having no intellectual support behind it, cannot be the causal matrix, because everywhere in this universe we see everything is in an orderly style, i.e., there is something intellectual behind the Cosmic Energy. And that's why there is order everywhere. There is system everywhere. The entire creation is of a systematic order. So it cannot be creation of blind force or blind energy. There must be some intellectual force behind it. So the cosmic energy cannot be treated as the Causal Matrix and thus no godhead can be ascribed to it. It cannot get the status of Causal Matrix.

Some people are of the opinion that there is the soul, there is the spirit in each and every structure and that spirit is the goal of our life. You see, there are so many spirits and souls associated with so many microcosms, they have got to function under certain limitations. They cannot go beyond the arena of microcosm. An object, or rather an entity having such a limited scope like unit spirit or unit cognitive faculty cannot be your object of ideation, cannot be the Supreme Creator.

Who is your object of ideation? Who should be your object of ideation? Who is the faculty that created you, feeds you, and takes you on His lap when the proper time comes? He is the Cognitive Force behind the Cosmic Energy. He controls the Cosmic Energy with His intellectual and intuitional powers. He is the Parama Purusa and actually He is the Causal Matrix, and so He should be your only object of ideation, only object of meditation, and He is the Supreme Father. There is no other alternative but to move along His path, He knoweth all. Be one with Him. Now from the very start of your life in distant past and up to the final culmination of all your movements and marches you are

with Him you will be with Him and under no circumstances you can be away from Him. So He is the only Object of Ideation, that Parama Purusa.

The root meaning of the term Baba is “the dearest one” or “the nearest one”. As He is the Supreme Father, the Parama Purusa, He is Baba of the entire creation and because you are the created beings, you are His loving children, you are also His Baba, because Baba means Nearest and Dearest One. As He is your only object of ideation, as His name is the only projection of your microcosmic entity your only thought projection, only introversal projection, intro=-cum=-extroversal projection, so His name should be always with you – in your mind, in your tongue, in your vocal chord, everywhere. And I feel and I also realize and that is why I say when His devotees, His children sing ‘Baba Nam Kevalam’, He also sings ‘Baba nam Kevalam’. Kalyanamstu.

Vara'Bhaya Mudra

At the end of His discourse, Baba gave His Vara'bhaya Mudra – fearlessness mudra. First Baba begins by giving Namaskar, putting His thumbs to His A'jina Cakra. Then He separates His hands – the left hand goes down to His left knee, palm facing upward; the right hand goes up by His right shoulder, palm facing outward. The left hand symbolizes the Sain'cara phase, i.e., movement away from Cosmic Consciousness, from subtle to crude. The right hand symbolizes the Pratisain'cara phase, i.e., movement towards Cosmic Consciousness, from crude to subtle.

The Vara'bhaya Mudra is the gift of Taraka Brahma, the gift of Baba as the bridge between Parama Purusa and this manifested creation. It signifies His control over creation and liberation.

By the right hand He is giving Var. (blessing) to all people – that they should see and think and act in a good and righteous way, giving freedom to all psychic human beings to evolve to spiritual human beings. By the left hand He is creating a kind of pushing, telling all people not to fear, to go ahead, i.e., He is giving Love without Fear.

With this Vara'bhaya Mudra, Baba is creating a new momentum in the society. This dynamic push is necessary when there is an excess of Glani in the society. Baba explains in **Ananda Vacanamrtam**:

"What is Glani? It is lower state (Para'bhava), beneath he generally accepted standard. When Dharma goes lower than its accepted standard, it is said to suffer degradation. For instance, the common accepted place for a crown is the head; if someone wears it on his foot, it can be considered to have suffered degradation. So Krsna says that when there is degradation in Dharma and Adharma rises – when the caps of the people decorate their feet, and their sandals, their heads – Krsna assures us that as Taraka Brahma He comes – He comes to reinstate Dharma to its original status."

From "The Advent of the Lord"

Actually every single cell of the body is being vibrated by this Mudra. In this way the very progress of these individual cells of the body is being accelerated. One brother briefly described his experience:

'I was sitting there at the end of Baba's discourse and suddenly it felt like a big wave washed over my body. Then I felt my mind expand tremendously. It felt as if Baba was opening a small corner of Infinity and it was just pouring all over me. I cried an cried, really feeling for the first time what Grace is.'

ANANDA VANII

Since the very dawn of civilization, numerous ‘isms' have emerged before mankind --- various rhythms of mobility have appeared … but none of these has taught to look upon the entire mankind as an integral and indivisible entity. Hence there is so much infighting .. so much intolerance amongst human beings.

The human society of today has made a considerable advance in intellectual sphere. So it must no longer sit inert. By applying all its might, the march of universal humanism must be made smooth by hook or by crook … hence no latitude in procrastination or cowardliness of any sort should be permitted in this regard.”

Shrii Shrii Anandamurtiji

What is Ananda Vanii? The closest English equivalent to the Sanskrit word ‘vanii’ is ‘the message which is given by great personalities’. The most important inner significance of this message told by Baba twice a year, once on His birthday and once on the New Year, is His giving an indication of the course of events we human beings must face in the coming six months.

All over the world today there is infighting between different nations, different religious groups, and different cultural groups. Through His Vaeshaki Purnima Vanii this Dharma Maha Cakra day at Fiesch, Baba is telling us that in the midst of all these conflicting ‘isms’, humanism must continually be realized.